

THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Ruychrocklaan 54, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission,
Rose Hill

INDONESIA

1. Petodjok Udik VII/10,
Djakarta
2. Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2
Surabaya

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

O ye who believe! make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors.

And eat of that which Allah has provided for you of what is lawful and good. And fear Allah in whom you believe.

Al-Ma'ida; 88-89

Sayings of the Holy Prophet

Whoever believes in God and the Hereafter, must respect his guest: and whoever believes in God and Hereafter, must not incommode his neighbors; and a believer must speak only good words, otherwise remain silent.

* * * *

You will not enter Paradise until you have faith; and you will not complete your faith till you love one another.

Editorial:

The I'd-ul-Adhia

The Muslim Festival of Sacrifices

This I'd which Muslims call I'd-ul Adhia, that is, the I'd of sacrifices, is celebrated to commemorate the sacrifice by Abraham of his son as commanded by God. There is a difference of beliefs between Christians and Muslims as to which son of Abraham it was. According to the Bible it was Isaac while Quran states it to be Ishmael. Whether it was Ishmael or Isaac to be sacrificed does not make any difference in the result underlying this event. One thing is evident, that God commanded Abraham to sacrifice his son which he readily abided. But so far as the moral issue of this incident is concerned, the Quranic version makes more sense.

According to the Bible God enjoined upon Abraham to sacrifice Isaac and he accepted it (*Genesis* Ch. 22), but it also mentions that when he was just about ready to slay his son, the angel appeared and said, "Lay not thine hand upon the lad neither do thou any thing unto him." Pointing to a ram caught in a thicket by his horns, the angel directed him to slay it instead. Thus the sacrifice of Isaac was not carried out, neither in its literal sense nor in any other form resembling thereto. The whole incident in this sense seems to be nothing more than a farce. After all, what purpose it could have served that, in the first place, God commanded Abraham to slay Isaac and then stopped him from carrying it out. According to some Christian theologians God adopted this way to tell Abraham that thenceforward there would be no offering of human sacrifice. But this could have been conveyed in a better and clearer form.

On the other hand, the Quaranic version regarding Ishmael is very reasonable. Its reading makes one understand that this event was full of important significance. It mentions that God gave two commands to Abraham; one, that he should sacrifice Ishmael, and the second that he should leave him in the wilderness of Mecca, where, living an isolated life and suffering the pangs of hunger and thirst, Ishmael should be able to give spiritual guidance to people and exhort them to the worship of one God. In other words the command to Abraham to sacrifice Ishmael was only metaphorical. It never meant that he should in reality slay his son which would have been a useless act. The real object of slaying him was to keep him in such a place for the service of religion where nothing to eat or drink was available.

Though according to the Quran God also stopped Abraham from slaying Ishmael when he was just about to do it and commanded the sacrifice of a lamb instead; yet He did not stop Abraham from leaving Ishmael in a barren land which was the real purpose of the vision. To the contrary He made Abraham to carry it through. Consequently, up to this time Mecca is inhabited by the descendants of Ishmael where one God is worshipped and unto Whom the people are called.

According to this vision Abraham in reality sacrificed Ishmael and this sacrifice was not a cruel and inhuman act. But this sacrifice was significant and full of guidance from which the world is benefitting up to this day. Even at present through Ishmael the name of one God is being glorified in that desolate wilderness. On this I'd day, hundreds of thousands of people gather together in that barren land and proclaim at the top of their voice "O' my Lord! I am present" just as Abraham had said, "I am present. You have no associate and there is none worthy of worship besides You. I am here to spread Thine Unity." The event as described in the Bible bears no comparison with the Quranic description. The command as given in the Bible seems to be rather cruel and devoid of any significance. What benefit the world could have derived from the sacrifice of Isaac or what useful purpose it could have served for Isaac. To the contrary Ishmael as well as the whole world is benefitted by his being left in Mecca.

Ishmael became a very great teacher to spread and establish the Unity of God and the world through him succeeded in worshipping one God. Remove Mecca from the world map then there remains no center for the unity of God in the whole world. And if you delete the sacrifice of Ishmael from the spiritual history of the world then there remains no means throughout the world to create and stimulate the desire for the dedication of life in the way of God. Isaac became ready to sacrifice himself, which is well and good, and we can go so far as to say that Isaac was truly devoted to the worship of God. Ishmael was also willing to be sacrificed but Ishmael also became a benefactor of mankind through his dedication in the way of God. The place where he offered this sacrifice became the center of the propagation of unity of God for ever. Therefore, Ishmael merits the blessings of God and Mecca deserves the same where he offered the sacrifice. Now as a result of this the flag of the unity of God shall stay on unfurled till eternity. Nations have invaded nations, the flag of one nation after that of the other has suffered removal; but this flag of the unity of God pitched by Ishmael in Mecca shall remain floating till the last day. There is no one who can break it or bring it down. This is the corner stone on which whosoever will fall shall perish. This is a Divine verdict which no one can alter. One by one people shall seek asylum under this flag until the whole world shall assemble together. Eventually there shall dawn a day when proclamation of the Unity of God will be made from every nook and corner of the world in the similar way as it is being proclaimed in Mecca on this day of I'd. One God alone shall be glorified. Just as the kingdom of One God has been established at the annihilation of false deities, similarly the kingdom of humanity shall be established at the suppression of national differences. There shall be one God in Heaven and One nation on earth. All the false claims to national distinctions shall be blotted out just as all the false gods have been wiped out.

Excerpts from the sermon delivered by Hazrat Khalifatul Masih II, Head of the Ahmadiyya Movement in Islam at London Mosque on July 30, 1955, at the occasion of I'd-ul-Adbia.

Editorial Notes:

THE POPE on the HELL

The New York Times (February 6, 1955) reports Pope Pius XII telling a group of lawyers that there is an eternal hell after death for the souls of men who have committed grave sins. The Pope expressed his belief that, "the immutability and eternity of the judgement of reprobation and of its fulfillment is beyond dispute." Elaborating the point further, he said:

The revelation and the teaching authority of the Church clearly establish that after the end of this earthly life those who are burdened with grave guilt will receive from the most high God a judgement and execution of penalty from which there is no liberation or condonation. God could, in the next life, remit such a punishment; everything depends on His free will; but He has never granted it and will never do so . . .

The Pope is of the conviction that "such Divine desposition is in no way contrary to any of God's attributes; neither to His justice nor His wisdom, neither to His mercy nor His goodness."

There are many a theologians, even among the Christians who will take strong issue with these very unnatural teachings of the Pope. The human soul revolts at the idea that a man who has been granted a temporary life may be condemned forever. This will, in fact, completely fail the purpose of man's creation. Only recently a book has been written by a Catholic convert, Giovanni Papini (*The Devil*. Dutton. 246 pages. \$3.75) in which he says that the very idea of considering satan to be eternally condemned is unchristian. Taking issue with the official doctrine of the Catholic church he finds justification for the final disappearance of the hell at the end of time. Thus he observes:

A God who is all Love, as presented by Christ himself, cannot eternally deny His pardon even to the most

famous rebels. At the end of time, that is, of the present times, mercy should take precedence over justice. If this were not true, we should have to think that Father of Christ Himself were not a perfect Christian.

Papini has raised a very basic issue which aims to say that the very idea of eternity of hell is a slur against the glory and purity of God. Islam is quite logical and clear in this respect. "My Mercy encompasseth everything else," says Allah in the Quran. Islam believes that while heaven is an eternal state, hell is only temporary. Thus Islam presents a Loving and Merciful God Who does not take vengeance from the mankind.

Faith and Reason

The Christian Church has seldom tried to explain the basic dogmas of Christianity with reason and logic. One is told that he has to accept such doctrines as Trinity and Redemption as a part of faith because it is so written in the Bible. This attitude toward religion is now rapidly finding it hard to convince the people. In this age of reason and learning people demand a logical explanation.

This note was struck with particular emphasis by the recent session of the International Association for Liberal Christianity and Religious Freedom held in Belfast, Northern Ireland. Addressing the opening session of the five-day congress, Dr. Frederick May Eliot of Boston asserted that what man desperately needs today is the faith that he can rationally work with his fellow men in establishing a just world. In general the congress stressed the need for a new way of religious thinking among the world's great religions which would stress the moral and spiritual values which are common to mankind, whatever color, race, or religious society.

The proceedings of the congress manifest the importance of reasserting strong confidence in man's dignity and ability to reason and to deal effectively with the problems of today's anxious world. We wish that the members of this Association will study Islam from this angle. The Holy Quran challenges the world again and again to test its teachings on the rational criterion and thus provokes man's rational power to grapple with the religious problems. Again, Islam

gives definite guidance in the spiritual as well as moral and social realms just as this congress feels that a religion should.

We hope that the voice of the International Association for Liberal Christianity will be heard all over the world and as a result, a reappraisal of religious teachings will take place.

Billy Graham's Answer

In his regular column appearing in various American newspapers, Reverend Billy Graham has attempted to answer the following question:

Why did Jesus cry from the cross, "My God, my God, Why hast thou forsaken me?" Surely if he was the Son of God He was not really forsaken by His heavenly Father.

The Reverend has attempted to answer this very pertinent question with usual clichés. He mentions that Christ declared on the eve of his passion that his blood was shed for the forgiveness of man's sin. But, unfortunately this has nothing to do with the question. Even if one may accept that there could be such thing as dying for some other person's sins, the question remains that he felt forsaken by God in the hours of his crucifixion. Mr. Graham explains it away by the paradoxical sentence that Jesus was forsaken by God so that we might never be forsaken.

The facts, even if the version of the New Testament be accepted wholly, tell us clearly that Jesus cried all night long and prayed saying, "O my Father, if it be possible, let this cup pass from me." It was only in case that his prayer was not heard that he was, in the words of the New Testament, willing that God's will be fulfilled. With sincere respect and appreciation of the sacrifice of Jesus, one must accept the fact that personally his humble will was to see that the cup of crucifixion pass from him.

Again, on the testimony of the New Testament, we believe that Jesus was not forsaken by God. As the Epistle to Hebrews reports, when Jesus had "offered up prayers and supplications with strong crying and tears," he was "heard in that he feared." In other words although he was put on the cross yet he did not die on it. In stead he was taken off within a few hours and thus saved from a cursed death.

Jesus, the eminent prophet of God, could not be forsaken by Him.

The Nature of the Quranic Teachings

Islam, like the other great religions, more particularly the other two semitic faiths, Judaism and Christianity, with whom it has much in common, bases itself on revelation.

But there is a vital distinction. The Holy Quran is a record solely of the verbal revelations received by the Holy Prophet of Islam during a period of over twenty years. It is thus, according to Muslim belief, the Very Word of God. The Holy Prophet's own interpretation and exposition of the revelations are not set out in the Quran. These are contained in other collections.

The claim of the Quran is that it furnishes guidance on all fundamentals, whether matters of principle, practice or vital detail, for all time. It opens up vast fields for the pursuit of knowledge and research, but the question I desire to address myself to at the outset is to what extent does it bind and regulate and what does it leave free for the exercise of discretion, experiment, trial and error? I have deliberately avoided the use of the expression "reason" in this context, lest it should give rise to misunderstanding. For, according to the Quran, Reason governs both in the realm of pure faith and in the fields of discretion and experiment. The Quran invites mankind to faith *through* the exercise of reason. It is full of appeals, invitations, admonitions and exhortations to "consider," "ponder," "reflect," "understand." It repeatedly draws attention to the phenomena of nature and invites the "people of understanding and wisdom" to reflect upon the "signs" contained therein and to draw lessons from them. For instance, the Holy Prophet was commanded and through him, of course, the Muslims.

Partial text of an address delivered by H. E. Muhammad Zafrulla Khan, Judge, International Court of Justice, at the Islamic Renaissance Conference, Harvard Summer School, Cambridge, Massachusetts, July 26, 1955.

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in the way that is best. Surely thy Lord knows best who has strayed from His path and He knows those who are rightly guided. (XVL126)

The way to guidance is through wisdom and understanding:

God grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded save those endowed with understanding. (II.270)

As an illustration of these admonitions and exhortations let me draw attention to the following:

And one of His Signs is this, that he has created mates for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are signs for a people who will reflect. (XXX.22)

And among His Signs is the creation of the Heavens and the earth and the diversity of your tongues and colours. In that surely are signs for those who possess knowledge. (XXX.23)

And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are signs for a people who hear. (XXX.24)

And one of His Signs is this, that he shows you the lightning as a source of fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are signs for a people who understand. (XXX.25)

And again:

God it is who has subjected to you the oceans that ships may sail thereon by His command, and that you may seek his

bounty, and that you may be grateful. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all this is from Him. In that surely are signs for a people who reflect. (XIV.12-13)

This is a Book We have revealed to thee, full of blessings, that they may reflect over its verses and that those gifted with understanding may take heed. (XXXVIII.30)

Instances could be multiplied, but these should suffice.

Thus the question I have posed is *not* what is governed and regulated by Revelation and what is left to Reason. The question is what is governed and regulated by Revelation (the truth of which Reason has affirmed) and what is left to discretion and experiment.

The Quran itself makes that distinction:

O children of Adam: if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good, on them shall come no fear nor shall they grieve. (VII.36)

On the other hand, there is the admonition:

Ye who believe do not enquire concerning matters on which directions given to you might prove burdensome to you ... God has left them out. God is most Forgiving, Forbearing. A people before you asked about such things, but then they became disbelievers therein. (V.102-103)

Thus we have the truth emphasized that Divine guidance is always completely beneficent and must, therefore, be followed, but that we must not seek to restrict the sphere of speculation, discretion and experimentation.

In fundamentals the harm resulting from the adoption of an injurious or wrong course may be irremediable or very far-reaching. Concerning such matters guidance has been furnished in the Revelation. Even that guidance is not more rigid than is absolutely essential for the organization of human society on a beneficent pattern and for the re-

gulation of human conduct in conformity with such a pattern. In most matters the ordinances of the *Shariat* possess the healthy quality of elasticity. It is the sophists and the jurists who have sought to make them unduly rigid. But outside these limits Muslims are not only left free to exercise their discretion and to apply the lessons of experience and observation, but are constantly and repeatedly exhorted to do so.

Take the important matter of what has come to be known as a Constitution, that is the fundamental law governing and regulating the political, executive, legislative, and judicial functions of the State. The Quran has laid down the fundamental principles with great emphasis, but has left it to the people concerned to make them effective in accordance with their own needs, requirements, limitations, and circumstances.

The fundamental principles are thus expressed:

God commands you that you entrust political authority to those who are best capable of discharging this trust and that when you are called upon to judge between the people you judge with justice and equity. Surely excellent is that with which God admonishes you. God is All-Hearing, All-Seeing.

(IV.59)

Several principles are clearly deducible from this emphatic injunction. First, that under God, sovereignty rests with the people. It is for the people to entrust various aspects of political authority into the hands of persons who are deemed most capable of carrying them into effect. Attention is thus drawn to the very important principle that the exercise of the franchise and the performance of the functions of representation and of executive and judicial office are *all* in the nature of a sacred trust and must be approached and carried out in that spirit. This exhortation at once lifts politics from the arena of controversy, conflict and sordid manoeuvre into the exalted sphere of a moral and spiritual function. The proper exercise of the franchise is the key to the successful working of democracy. This is emphasized in mandatory language in the Quran.

Next, the independence and integrity of the judicial office is stressed. I have had occasion recently to put together my ideas on "The Concept of Justice in Islam" in an article which has been published in the first quarterly issue of the *Muslim Sunrise* of this year. I need not enlarge upon the subject here.

The verse then goes on to caution the Muslims that they may be tempted from time to time to depart from these principles, but that they would do well always to adhere to them as "God's admonition furnishes the best guidance."

Finally, there is the warning that God is All-Hearing, All-Seeing. He is always on the watch. He hears the cry of the afflicted and the oppressed and watches the conduct of all His creatures. We must not expect to enjoy the benefits of a system we do not practice, nor can we hope to escape the consequences and penalties flowing from wrongdoing, especially in connection with the discharge of so sacred a trust as the benign and benevolent governance of His creatures and making provision for their true welfare and their constant progress and advancement.

In addition to laying down principles and furnishing guidance the Quran makes provision for the training of Muslims in the exercise of these functions. The Holy Prophet was exhorted to make his decisions after consultation with and seeking advice from representative Muslims.

It is by the great mercy of God that thou (i.e., the Prophet) art kind towards them, and if thou hadst been rough and hard-hearted they would surely have dispersed from around thee. So forbear and ask forgiveness for them and consult them in matters of administration; and when thou hast determined the matter, then put thy trust in God. Surely God loves those who put their trust in Him. (III.160)

Mutual consultation and advice is described in the Quran as a characteristic of the Muslims:

Those who hearken to their Lord and observe Prayer,
and whose affairs are decided by mutual consultation, and
who spend out of whatsoever We have propided for them.

(XLII.39)

It was this system and this training which converted so many unlettered and untutored dwellers of the desert into such efficient executives and administrators in so short a time in the early years of Islam. Of much greater importance, however, than these fundamental principles of constitution, etc., is today the question: "What is the kind of society that Islam seeks to set up?"

Four hundred million Muslims are a very substantial section of the total population of this globe. By and large the few centuries have been a period of decline for the Muslim world. But the Muslim world is today coming awake and is showing increasing signs of awareness of its position or, rather, lack of position, in the world. In its search for and selection of principles and policies, or, to use an expression in much vogue currently, an ideology, the minds of its more serious thinkers are bound to turn to the fountainheads of guidance in Islam, the Quran and the teachings and practice of the Holy Prophet.

The answer to the question I have just posed can run into great length. I shall confine myself to a brief outline for the benefit of the average Westerner. The scholar already knows a great deal more about these matters than I can lay pretension to. Our purpose in these discussions, I conceive, is not so much to stimulate scholarship and research as to promote better understanding of the values that, in the last resort, and particularly in a period of stresses and crises, are likely to influence the thought and conduct of the average person.

The central fundamental point or doctrine, if you prefer the expression, in Islam is the Unity of God. Everything else, as you say here, stems from that. God is One: He is also Unity. All else proceeds from Him and depends upon Him for support, sustenance, and advancement.

All mankind are His creatures and servants. Islam recognizes no kind of privilege based upon race, family, color, office, wealth, etc. The only badge of nobility, as it were, is the degree of righteousness of a person's life.

O mankind, We have created you from man and woman: and We have made you peoples and tribes that you may recognize one another more easily. Verily, the most honorable among you in the sight of God, is he who is most righteous among you. Surely, God is All-Knowing, All-Aware.

(XLIX.14)

There is a fundamental unity in the Universe, and all this stresses the control and power of God.

(LVII.2-5.)

Man and the Universe have been created with a purpose.

(XLV.23 and XLVI.4)

The Quran stresses that man as such (not any particular man or group) is God's Viceregent upon earth.

(II.30-31; VI.166)

The universe and all that is in it has been made subservient to man.

(XLV.13-14)

This opens out a vast field for research and the pursuit of knowledge, for the benefit of *all mankind*.

As Islam does not recognize any classes, nor any privilege based upon any class distinctions, its economic and social values are all designed to establish in practice the brotherhood of man on a basis of equality and dignity. In fact, mankind are warned that if they will not cultivate true love for each other and practice sincere brotherhood, they may be pushed to the "brink of a pit of fire."

Remember the favour of God which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers: and you were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His Signs that you may be guided.

(II.104)

In the social sphere, Islam has sought to emphasize the spirit of brotherhood and equality by instituting and insisting upon simple standards and dispensing with formality and ceremonial.

Liquor and all intoxicants, as well as gambling, are prohibited and moderation is enjoined in the matter of food and drink. It is pointed out that the use of intoxicants and indulgence in gambling would foster enmity and hatred and neglect of prayer and remembrance of God. (V.91-92)

Eat and drink and be moderate, He loves not the immoderate. (VII.32)

The Muslims in their "golden age," if the use of the expression may be permitted, have not always adhered to the spirit of Islamic injunctions and teachings in this regard. Nevertheless, social intercourse in Islamic society has throughout been perfectly easy and free and a consciousness of brotherhood and equality has always been kept alive. The purely religious ordinances of Islam have largely helped to keep this consciousness alive. The five daily services in the Mosques, where no discrimination of any sort is permitted, for instance, by way of allotment of seats or pews and access is open to all alike, the yearly pilgrimage to Mecca where all pilgrims are uniformly clad in two simple white sheets, the annual fast extending over a month with its uniform discipline, all tend in the same direction.

It is perhaps in the economic sphere that in the present age the values sought to be inculcated by Islam would arouse the keenest interest.

Islam starts from the fundamental fact that the original sources of wealth, the earth and its capacities and treasures, the sun, moon, the stars, the atmosphere, clouds, rain, etc., are the gifts of God to all mankind and have been subordinated to man and subjected to his service. There can, therefore, be no property in them.

Wealth is produced by the application of knowledge and skill to, and the utilization of, these sources. This involves the use of skill,

capital, and labor. The wealth produced in consequence is, therefore, divisible not only between skill, capital, and labor, but must also be shared by the community as a whole, as legatees of God's bounties which are the original sources of all wealth. This share of the community is recovered through a capital levy called the *ZAKAT*. The root of the word is *ZAKKA*, i.e., "he purified," or "he fostered." This levy has both characters. By separating the share of the community it purifies the rest and makes the rest lawful for division between skill, capital, and labor. The proceeds of this levy are to be devoted towards purposes designed to foster the welfare of the community; e.g., the relief of poverty and distress, the provision of public works for the benefit of the community at large, the maintenance of scholars and research workers and those who devote themselves to the service of man, the provision of capital for those who possess useful skills but lack the necessary capital to put them into practice, etc.

The Quran indicates the purposes of the *Zakat* in:

Take out of their wealth alms so that thou mayest through it purify them and foster their welfare. (IX.103)

The Prophet himself has indicated the character of the *Zakat* in the words:

An alms that is *levied* on the well-to-do and is *returned* to those in need.

It is a legal levy imposed by the State and is to be distinguished from public and private charity to which the Muslims are repeatedly and emphatically exhorted in the Quran.

With regard to the use and application of wealth, Islam aims at the widest possible distribution and constant circulation. The *Zakat* just referred to is one of the means of securing such distribution and circulation. The emphasis on public and private charity is another. (IV.37-41; II.262-275). But there are other ordinances designed with the same object.

Hoarding of wealth, *Kanz*, and holding back, *Bukhl*, are most severely condemned as heinous sins entailing the defeat of their own purpose and powerful penalties (IX.34-35; CIV; IV.37-38). The freest and widest application of wealth, talent, knowledge, etc. "in the way of God", i. e., in the service of man, are insisted upon as an indispensable means of promoting *salah*, i. e., individual and national prosperity.

Behold, you are those who are called upon to spend in the way of God, and of you there are some who hold back, but whoso holds back is being miserly only against his own self. God is Self-Sufficient, it is you who are needy. If you turn away, He will bring in your stead a people other than you. Then they will not be like you. (XLVII.39)

But extravagance is forbidden, for extravagance leads man into evil company and the misuse of God's bounties. (XVII.28) It is spending "in the way of God," to win God's favor, that is enjoined. Indeed it is pointed out that in the substance of the well to do the needy have a share to which they are entitled.

In their wealth was a share for those who could express their needs and those who could not. (LI.20)

So give to the kinsman his due and to the needy, and to the wayfarer. That is best for those who seek the favour of God. It is they who will prosper. (XXX.39)

Interest is prohibited: it restricts circulation, accumulates wealth in a few hands and fosters wars. (II.276-280)

Trade, commerce, partnership, joint stock companies, and other commercial ventures and activities are not restricted. The principle is that a person may invest his money in any legitimate venture which puts wealth into circulation, promotes employment, and fosters the welfare of the community. What is prohibited is a transaction the essence of which is that one person advances money or makes a loan

in kind with a stipulation that he must receive a fixed return for the use of the money or the commodity lent, irrespective of what may happen to the subject matter of the loan. So long as the transaction is one which is designed to foster the welfare of the community through the circulation of wealth and the promotion of industry or commerce, and the person participating in it by way of investing money (or goods as the case may be) accepts the risk of loss and becomes entitled also to share in the profits, there is no objection.

Another device aimed at breaking up accumulations of property or wealth and securing a wide distribution is the Islamic system of inheritance. While a person is alive and in good health, he may dispose of his property as he may choose, subject to the moral principles of charity and beneficence inculcated by Islam. His power of bequest, however, is strictly limited. He may by Will dispose of no more than a maximum of one-third of his property and may direct its distribution for charity or otherwise through testamentary disposition. The remaining two-thirds or a larger share, after the testamentary dispositions have been satisfied, must be distributed among his heirs in specified shares. Under the Islamic law of inheritance, the number of heirs is apt to be quite numerous. Should a man die leaving him surviving father, mother, widow, sons and daughters, everyone of them would be an heir and would receive a prescribed share in the inheritance. Among the same category of heirs, there is no preference, nor is there any such discrimination as, for instance, the law of primogeniture. Men and women are all heirs, though for the reason to be stated immediately, a woman's share is generally one-half of a man's share in the same degree of heirs. The reason for this is that under the Islamic social and economic systems, the whole responsibility for the maintenance of the family rests upon the father and not upon the mother. Even should it happen, as is sometimes the case, that the mother has a larger income in her own right than the father, the legal responsibility for the maintenance of the family rests upon the father. The mother is under no legal obligation to make any contribution towards the family expenses.

The Islamic system of inheritance thus breaks up wealth in each generation. The object is that a large number should receive a small competence rather than that a single heir, or a small number, should inherit wealth in large quantities. It does not, however, follow that small parcels of land or real estate must be divided between all the heirs. The State is free to make any regulation which would restrict the subdivision of property through inheritance while safeguarding the legal title of each heir to receive his or her share in cash or in some other form.

Islam recognizes individual ownership and private property and gives it full legal protection. It does not *restrict* wealth, but regulates the modes of its acquisition and the purposes to which it must or may be applied.

In other words, it recognizes a certain *degree* of ownership in the individual. It permits its use and enjoyment *within certain limits*. It makes ownership a sort of stewardship to be administered and discharged as a trust.

Each one of you is a steward (lit.: a shepherd) and is accountable for his charge. (The Prophet)

Islam recognizes and indeed stresses the diversity of talents, skills, initiative, enterprise, etc. and consequently of earnings and rewards and a *disparity* of wealth and worldly means. (XVI.72) In fact, a certain diversity is part of the purpose of life. Like all other limitations and qualifications Islam seeks to employ this diversity for the purpose of promoting social co-operation on a beneficent basis.

Co-operate with each other in virtue and righteousness and do not co-operate in sin and transgression and fear God. Verily God is severe in chastisement.

It is through such co-operation and not through *covering* what others excel in, that healthy progress is to be achieved (IV.33).

Islam takes note of and encourages the spirit of competition but seeks to divert it into wholly beneficent channels:

Every one has a goal which dominates him: Vie then, with one another in good deeds. (II.149)

Islamic Values in Education

Islam, the faith promulgated thirteen centuries ago by the Prophet Muhammad, today affects a broad geographic area of either predominantly Islamic nations or states having a sizable Muslim minority. By and large, this area covers an arc from Morocco to China, touching the Sudan, Eritrea, Somaliland and large portions of East Africa in the south; Greece, Turkey and parts of the USSR in the north; and extends across Algeria, Tunisia, Libya, Egypt to Saudi Arabia, Jordan, Syria and Iraq, and thence to Afghanistan, Pakistan, India, Malaya, Indonesia and China. In this belt and in adjacent areas a considerable part of the earth's population, possibly between one-fifth and one-third of the human race, is either Muslim or strongly influenced by Islamic values.

For the Muslim world, the last three or four centuries have been a period of decline in all spheres of life, not least in the field of education. Our discussion will therefore not deal with the problems and difficulties that beset the educational systems and institutions of the various Islamic nations, but will rather concentrate on the *ideals* Islam has set for education, ideals to which today's Muslim world strives to return. We shall discuss these ideals as they are recorded in the *Quran*, the book that literally millions of men know by heart from beginning to end.

The Quran says God created man so that he might *become* His image. To further this evolution, to help make man a true manifestation of the Divine, is the ideal task of education.

The first principle of Islamic educational philosophy states that God is the Source of all knowledge and of all wisdom; that this Source encompasses everything that pertains to mankind and that it is adequate in every respect.

The second principle states that man is fully capable of receiving from this Source; that mankind may be likened to a vessel that seeks to contain this Source. The capacity of this vessel has no limit: the Quran says, "We have created man with the highest capacities . . ."

The third principle is that of guidance. Man has been endowed with intelligence, with the ability to distinguish between right and wrong, in order that he may be guided on the highways of knowledge; and guidance has been provided for every human being.

The Quran is the contemporary record of the revelations of the Prophet Muhammad, who himself was illiterate. He was born in an age when the whole world had sunk into darkness, and indeed Arabia surpassed the rest of the world in ignorance and evil-doing. Yet the Prophet's very first revelation was an admonition of one single word, the opening word of the Quran: "READ!" Read, O man, the great book of nature, ever open before your eyes. God has endowed you with intellect, with reason, with reflection, in order that you may use your faculties in search for truth, in research through the realms of nature. In the creation of the heavens and the earth, in the alternation of day and night, in every manifestation of nature there are forever new secrets to be read and deciphered by men of wisdom.

Those who ponder over Rahman — that attribute of God which provides for man's needs before they arise — those who reflect "while standing, sitting or lying down," they will reach the point of realizing: "Thou hast not created all this in vain!" There is purpose and meaning in all existence, in life and death. It is the learned who fear God most: man's relationship with the Divine depends upon the development of his intellect.

Much as knowledge enhances virtue, virtue in turn is the very prerequisite of wisdom. Islam insists on purity of life for the scholar; it emphasizes that none but the righteous will penetrate to the true meaning of the Quran. The Lord does not bestow His light on those who do not heed Him.

When the Prophet's nephew, Hazrat Ali, complained to a friend about the weakness of his memory, he was advised to search first for shortcomings in conduct or flaws in character: he should remedy these in order to improve his intellectual capacities.

Islam is not a religion in the narrow sense in which the concept of religion is often interpreted. Islam is a way of life, and it covers all aspects of life. For Islam there has never been a barrier between spirituality and science, or between religion and education.

For the Muslim child, religious training begins at the very moment of his birth. When a child is born, the first sound he hears is a call to prayer, whispered into his ears by a person chosen for the child's spiritual guidance: "Come to prayer! Come to salvation! God is above all. I bear witness that there is no God but One, that Muhammad is His Prophet, and that there is salvation through worship."

From this moment on, throughout life, admonitions to piety and to learning are constantly repeated. This differs markedly from certain modern doctrines which advocate leaving the child without religious instruction until he has reached the age of reason. Islamic education warns against leaving a vacuum to be filled by whatever influences reach it first.

Throughout life, the Muslim is admonished that the "pursuit of knowledge is obligatory." The Quran commands "Occupy yourself with knowledge from the cradle to the grave." No division between religion and science can ever arise on such a basis. Thus it was but natural that the Mosque became the very center of Islamic education and cultural life, the focal point of Muslim society.

This unique impetus which learning received from religion has remarkable historical consequences: wherever Islam took hold, darkness of ignorance gave way to the bright light of knowledge within less

than a century—overnight as it were. A vital release of energy and initiative, a flowering of genius in all aspects of learning fostered and enriched mathematics, astronomy, physics, medicine, history, philosophy. Systematic translations from all the languages of antiquity conveyed to the Muslim scholar the salvaged knowledge of Egypt, Greece and Rome as a basis on which to build. Schools, academies, institutions, libraries, sprang up from land to land. City after city became world famous as a center of learning: Damascus, Cairo, Khairaiwan, Badgad, Granada, Seville, are but a few of the names that come to mind. Today's world looks with wonder upon that Golden Age of Knowledge that blossomed while the rest of the world went through its darkest epoch.

Where did all this spring from? The source of this wonderful regeneration was the impetus of the Quran—the guidance of God.

History shows how other religious systems often stood in the way of the propagation and extension of knowledge. Islam promoted and fostered it: this is the true significance of Islamic values in the realm of intellectual progress and of education.

Meakness and modesty are two branches of belief; and vain talking and embellishing are two branches of hyprocrisy.

* * * *

Verily the most beloved of you by me, and nearest to me in the next world, are those of good disposition; and verily the greatest enemies to me and the farthest from me, are the ill-tempered.

* * * *

There is no monasticism in Islam.

The Holy Prophet

CURRENT TOPICS

Toynebee and the Jews

The Zionist press in this country, England and Israel, is now conducting one of its bitterest campaigns against Professor Arnold Toynebee, the famous British historian and philosopher, author of *Study of History*. The immediate reason for the attack is a chapter in the last (10th) volume of his *History* in which he strongly criticizes Israel for creating the Arab refugee problem and places the injustice done to the Arabs by Israel in the same category as the Nazi persecution of the Jews. For this Toynebee has been denounced as an anti-Semite and his *History* is declared to be unfit for reading because it is based on anti-Jewish bias.

.... It is important also to mention that Toynebee speaks in this question not only for humanitarian Christians but also for liberal Jews, at least for those who have not been swept away by the wave of modern chauvinism. It should be placed on record for the benefit of Christian and Moslem public opinion that the views stated by Dr. Toynebee now have been voiced by many Jews in Israel and in the Diaspora before him.

.... The attack on Toynebee raises another, not less painful question. Is every criticism of Israel, or of the Jews, antisemitism? Are Israel and the Jewish people to be exempt from criticism because at one time or another they were victims of unjustified persecution? Why may every nation in the world, the United States, England, France, Germany, Russia be freely criticized for acts of aggression, chauvinism, militarism, colonialism and clericalism, and not the Jews, if they commit them? Is this a good, or even a healthy policy for any people to follow? Will it not result in greater harm to Israel and to the Jews, if they will always conveniently hide from criticism under the dark curtain of antisemitism?

This super-sensitiveness to criticism has, of course, been an old and painful Jewish problem, and in many respects it is but a natural reaction, considering the position of the Jews in a hostile world. Zionism however has exacerbated and overemphasized it to a point of morbidity and made it the chief canon of its propaganda before the establishment of Israel, and has been using it still more as a propaganda technique since the establishment of the state to advance its interests. The fear and threat of antisemitism has become the driving force behind the big mass immigration movements to Israel. It is the stock in trade used for the raising of the big funds it needs. It is the formula used in every political and diplomatic crisis of the new state.

Jewish Newsletter, April 4, 1955

Interrelation of Religion and Government in Pakistan

During two centuries of British rule and control the sub-continent of India had been welded, at least on the surface, so far as political and administrative arrangements went, into the similitude of a united or federated whole. But the unity had been imposed from outside and was superficial. It was not a growth.

Below the surface there was a medley of racial, cultural, and religious groupings and patterns which began to be agitated as soon as the prospect of the devolution of political authority on the people of India became a possibility. As the process of transfer of political authority proceeded, this agitation increased and sharp conflicts developed. The main struggle took shape between the two largest sections of the population, namely Hindu and Muslim. The objective was political; the urge was economic; the dividing line was cultural. As the two conflicting cultures were both based, or purported to be

based, upon religion, the conflict assumed the character of a religious struggle, particularly on the Muslim side.

The Muslim claim was finally propounded in 1940 in what is known as the Lahore Resolution of the All India Muslim League. This was afterwards described as a demand for Pakistan.

Pakistan came into being on August 14th, 1947 and is composed of East Pakistan (area 54,000 square miles; population 44 millions) and West Pakistan (area 306,000 square miles; population 34 millions) divided by over a thousand miles of Indian territory. The geographical situation as well as the disparities of area, population, and standards of living raise problems which are both difficult and complex.

The main emphasis in the demand for Pakistan was upon the safeguarding of Islamic culture and putting into force of Islamic values. Roughly 15 per cent of Pakistan's population is non-Muslim. In the religious and cultural fields the non-Muslim sections of the population in Muslim lands have always been left free to order their lives as they may choose. For instance, in Pakistan, while Muslim law applies to Muslims in such matters as marriage, divorce, guardianship, and legitimacy of children, gifts, wills, succession, inheritance, etc., it does not apply to non-Muslims. They are governed in those matters by their own religious or personal laws. In Pakistan there are no religious courts, nor separate courts for the determination of questions of personal law. The ordinary Civil Courts have full jurisdiction to decide all civil cases that may come before them and to determine all questions arising in such cases, whether they relate to general laws or to any personal or special law.

Pakistan is fully committed to the principle of the widest freedom in matters of conscience, under the express injunction of the Quran:

There shall be no compulsion in faith: guidance has become manifest from error. (II.257)

And again:

Say: 'It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve.'

(XVIII.30)

It would be idle to pretend that Muslim masses in Pakistan are immune against currents of fanaticism, set in motion by unscrupulous demagogues, any more than Christian, Hindu, or Buddhist masses under similar conditions elsewhere. But such attempts and outbursts are as obnoxious and repugnant to the spirit and teachings of Islam as they constitute a defiance of the policies of the government.

Pakistan has been described as an Islamic State. What is the exact significance of this description? Dr. Wilfred Cantwell Smith of McGill University, who has made a valuable study of this question, has come to the conclusion that Pakistan is an Islamic State in the sense that 85 per cent of its people are Muslims and that consequently in setting up their institutions and in ordering their lives, they are likely to be influenced progressively by the spirit of Islamic teachings and Islamic values. The appellation "Theocratic State" has sometimes been applied to Pakistan from across the border, and the context in which the expression has been set has indicated that its use has been intended to be derogatory. In this connection it is necessary to remember that there is neither church nor priesthood in Islam, though, in some instances attempts have been made to set up institutions bearing some resemblance to both, but the attempt has always proved harmful, if not disastrous.

To revert to our original question, one must confess that, so far, there has been little constructive thought devoted to the subject in Pakistan, and still less has there been any worthwhile research carried out at Government level into a whole cluster of problems with which the whole subject bristles. There will then be the task, most formidable in itself, of formulating that which would need to be supported by legislation (which must, in accord with the Islam spirit, be kept at

the barest minimum) and that which must be expounded, set forth, and inculcated so as to revive and foster Islamic in all spheres of social and cultural activity. The process will be long and progress will be slow, but this perhaps would be desirable rather than otherwise.

The first and the most urgent need is to enact the constitution, which has been too long in the making. One hopes that the process is at last drawing to a close. As to the shape of the Constitution, it can be stated with some confidence that it will provide for a democratic representative federal system.

The body of existing laws which has been subjected to little amendment is likely to be carried on without many major changes. The judicial system provides for the complete independence of the judiciary and the new Constitution will, if anything, seek to further strengthen and safeguard the Courts and the Judges.

The Government and the people of Pakistan are faced with many problems in almost every sphere, and there is every hope that they will continue to grapple with them, with strength, vision, and courage. One re-assuring factor may be particularly stressed. In the sphere both of domestic policies and intellectual responsibility, Pakistan will continue on the course it has already chalked out for itself; namely one of full support of freedom and the worth and dignity of the human person, as well as the fostering of human welfare through service and effort. For this is the spirit that underlies Islam and should inspire the Muslims.

Excerpts from a speech delivered by Sir Muhammad Zafenllah Khan at the Islamic Renaissance Conference, Harvard Summer School on July 26, 1955.

Situation in Morocco

Morocco is another Indochina in the making. Unless French policy is reversed and drastic reforms introduced, Morocco will explode with a violence that only Africa knows. And if the explosion occurs, the management of the revolutionary forces in Morocco may have passed into the hands of the Communists. Today, it has not. Today, Nationalists, not Communists, lead the struggle for independence from the French.

But as history shows, the Communists cleverly exploit the issue of independence. Their cause is a false one, for when Communists take over a nation, that country becomes merely another satellite in the Russian or Chinese scheme of things. But those who are under the thumb of foreign rule are not apt to be discriminating in their desire to escape colonialism; they are apt to accept any sponsor. Anyone who champions independence, whether Communist or Nationalist, is the leader.

... The French know how to use terror in Morocco. It is part and parcel of their political tactics. Torture of prisoners is a common practice. I learned from prisoners that the French attach electrodes to the genitals and send wave after wave of electric shocks into the prisoner's body until he makes the desired confession.

Yet whatever may be the political tides in France, one thing has become increasingly clear. All colonialism must come to an end. All colonies must be liquidated. Some can be liquidated quickly. For others, it will take years. Some are complicated affairs, due to racial tensions, lack of trained leaders and the like. These will take time to work out. But either each colony in the world today should be given its independence at once, or a timetable should be worked out so that independence will be assured by a definite date. That should be the American foreign policy.

Certainly, no other policy squares with the American tradition of self-determination for all peoples. In no other way can we of the West regain the political initiative from the Communists. Colonies, as Indochina dramatically shows, are the great staging grounds for the Communists. Independence is the most powerful political slogan of the century.

America has the first historic claim to that slogan. We should reclaim it. The day we do we will have acquired a moral authority among the peoples of the world that no force can ever destroy.

(Justice William O. Douglas in *Look Magazine*, October 19, 1954.)

BOOK REVIEWS

Bolitho, Hector. *Jinnah: Creator of Pakistan*. New York. 1955. The Macmillan Company. 244 pages. Price \$3.75

No other person has contributed more to the making and creation of Pakistan than Quaid-i-Azam Mohamed Ali Jinnah. In a matter of only seven years the dream of the second largest Muslim country in the world was translated into reality under the inspiring and dynamic leadership of this great man. In the beginning there were few people who took the 1940 resolution of the Muslim League passed at its Lahore session demanding the creation of a separate State seriously. By 1947, the idea of Pakistan had been not only advocated by an overwhelming majority of the Muslims but was also accepted by the powerful All-India Hindu Congress.

The creation of the new State of Pakistan symbolizes the aspirations of 75 million of its inhabitants who are looking forward to the future with courage and hope. Since its creation Pakistan has played an important role in the Middle East and South Asian international affairs. It remains to be one of the few countries of Asia to take a definite stand on the side of Western Democracies. With successful completion of negotiations with Iraq, Turkey and the United States, Pakistan has become an important link in the defense line of Democracy against the danger of Communist invasion. Thus Pakistan has not only made bold efforts to safeguard her own territory but has also made a valuable contribution to the defense of India. In the United Nations, Pakistan can be justly proud of a distinguished role. Under the outstanding leadership and guidance of Sir Zafrullah Khan, Pakistan's foreign minister for the first seven years of her history, Pakistan has been a bold and courageous spokesman of justice and the right of self-determination for millions of people in Asia and Africa. She is known as a champion of the cause of Arabs in Palestine problem and freedom of North African colonies. This is the State for the creation of which Jinnah fought for several long and arduous years of his life.

This is, so far, the first biography in English of the Quaid-i-Azam. The author was specially assigned by the Pakistan Government for the job and was given active official help to collect all the necessary personal details and the

background material. Hector Bolitho's book covers the highlights of Jinnah's life from his childhood until the last days. One cannot help being deeply impressed with the remarkable will-power of this great man who won the unique victory both over the British and his Hindu rivals, by forcing the cause of Pakistan.

This volume will prove to be of great value in an understanding of the tremendous task that Jinnah had in creating Pakistan, and how he labored and succeeded and then died in the hour of his triumph.

Wanted: An Asian Policy. Edwin O. Reischauer. New York. 1955. Alfred A. Knopf publisher. 276 pages. Price \$3.75

Before the second world war, Asia remained to be relatively insignificant continent. The fates of the nations of the world were settled with an eye on the interests of Europe. Europeans in general and America in particular did not feel much concerned about the political developments in that part of the world. The last world war, however, has reversed this situation. With the withdrawal of the British rule from South Asia, four new nations, India, Pakistan, Burma and Ceylon, emerged on the map of the world. The change of government in China provided another crucial problem. It was rapidly felt that the West could no more afford to shut its eyes from the happenings in this great continent. The clash of Communism and the West in Korea and Indo-China further accentuated the problem. The United States has increasingly felt that she must shape a definite policy toward these Asian countries.

Professor Reischauer's thesis, in this interesting discussion, has been built upon the premises that, so far, America has disregarded the national aspirations of the people of Asia. In stead, we have permitted the Communists to wear the false mask of liberators and supporters of nationalism, while through ignorance we have let it seem to Asians that we support the most backward and oppressive forces—colonialism, privilege, and tyranny. In the author's words, "We have talked about democracy in lofty terms that mean little to Asians, but we have failed to sense what they are driving at."

The author, in this book, analyses the tides of tradition, political views and aspirations of several Asian countries and then offers some principles which, in his opinion, can help build a constructive policy that can command the enthusiastic support of both Americans and Asians.

Islam: Essays in the Nature and Growth of a Cultural Tradition. G. E. Von Grunebaum. Published as an issue of *The American Anthropologist*, Vol 57, no. 2, part 2, April, 1955. American Anthropological Association.

No other religion brought such a vast, complete and radical change among its followers in such a short time as did Islam among its early followers. In the words of Carlyle, "To the Arab nation it was as a birth from darkness into light." Islam came to a "poor shepherd people, roaming unnoticed in its deserts since the creation of the world." But with its advent these very people became the instruments of creating the pattern of a society embraced by four hundred million followers in our times.

This unique and spectacular phenomenon furnishes an anthropologist with wonderful material for study. Professor Von Grunebaum is well-qualified for this job. He is both a humanist and a social scientist for he knows both people, which is the subject matter of the latter, and texts, monuments, and paintings which are the material for the humanist.

In this illuminating work, Dr. Von Grunebaum picks up Islamic civilization for his cultural research because, in the words of the editors, "Islam offers particularly striking materials for the general nature of civilizations, since, . . . it developed from a tribal culture into a world civilization in a very brief period within relatively recent times, it possesses a highly articulated coherence, and it has in the course of its development been involved in encounter with many civilizations."

One can take issue with the eminent author, however, in his observation that the Muslim civilization "despite the high value this civilization puts on poetry, learning, the political community and town" has not yet developed imaginative literature, scientific knowledge, political and urban institutions to the level known in the West." Firstly it will be rather unfair to compare the past centuries of Islamic civilization with the developments of our days. The time factor must play an important part in the comparison of the two. One may take note that the Holy Quran has, in most emphatic words, and frequently, stressed the importance of learning and pursuing scientific research. It explains that God's Work and His Word must be in complete harmony with each other and one cannot be rightly understood without the other.

Dr. Grunebaum's work offers an extremely enlightening and valuable study to those who may be interested in the subject of Muslim civilization.

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